Sino-Indian Pamphlet No. 15

AN APPEAL TO CONSCIENCE AND SINO-INDIAN RELATIONSHIP

By

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The Sino-Indian Cultural Society Of India

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"To introduce and recommend Indian students to study in China and Chinese students to study in India."

"To establish Chinese institutions in India and Indian institutions in China for students and scholars."

"To publish books and magazines embodying the results of such investigation and researches into Indian and Chinese learning and to propagate the spirit and merit of their cultures."

OBSERVANCE

"The activities of the Society shall be kept strictly non-political."

Sino-Indian Cultural Society

OBJECT

"To investigate the learning of India and China, to help in the interchange of their cultures, to cultivate friendship between their peoples, and lastly to work for universal peace and human fraternity."

PROGRAMME

"To organise Indian cultural delegations to go to China and Chinese cultural delegations to come to India for research work."

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PREFACE

There are two articles in this pamphlet :

1. An appeal To Conscience ; and
2. Sino-Indian Relationship.

The first article was written in September 1942 and it appeared as a statement in almost all the newspapers of India and was also published as a special article in *The Modern Review*, (Calcutta) and *The Blitz*, (Bombay). Hindi and Chinese translations of the article were also made and published in India and China.

The Second article was written only recently at the instance of the Editor of the *Naya Samaj* and the Chairman of the All India Industrial & Cultural Exhibition and several other friends to express my personal opinion of the subject in view of the political changes in the two countries, India and China. Besides being published in *The Naya Samaj* in Hindi and in the Souvenir of the All India Industrial and Cultural Exhibition, it has also appeared in the Indian Journals in an abridged form of a statement through the United Press of India.

I have ever been so glad that what I said in the first article eight years ago has now become an actual fact. I sincerely hope what is said in the second article may again be proved by the turn of future events. I am publishing these two articles in a booklet form in

commemoration of the establishment of the Republic of India, which I not only regard as but claim to be my own. I take this opportunity to pray once again for the prosperity and happiness of this great country and her people !

TAN YUN-SHAN

Visva-Bharati Cheena-Bhavana,
Santiniketan, W. Bengal, 15-8-1950

I

AN APPEAL TO CONSCIENCE

Before making my appeal, I must make myself clear to those to whom I shall appeal. All friends know that I am a Chinese Buddhist scholar, and though occupying the position of a University Professor, I regard myself a pilgrim to India. My humble ideal and mission is to bring these two great nations, India and China, together through cultural intercourse and co-operation, not only for the good of our two countries but for the good of the whole world. I have nothing to do with any kind of politics. I also do not know much about politics. But the present situation in India has prompted and compelled me to make this appeal although this seems to involve political problems. However my motive is not at all political but humanitarian.

The present political deadlock and chaotic situation in india cannot in any case be any more prolonged and should not be allowed to last longer. It will do good to nobody but help the common enemy. It will serve neither the purpose of Great Britain nor the purpose of India but will be a tempting invitation to the Japanese Militarists. It is just like the kingfisher and the clam in a Chinese story. When a clam exposed itself to the sun, a kingfisher stuck its beak into it. The clam immediately closed its shell and caught the beak of the kingfisher. The kingfisher said to the clam : "Today it will not rain, tomorrow it will not rain, then you must die." The clam retorted : "Today you will not get out, tomorrow you will not get out, then will die the

kingfisher." Then came a fisherman who caught both the kingfisher and the clam. Therefore both of them became the victims of the fisherman. Now the Japanese fisherman is watching at the gate of India with vigilant eyes and a mind made malicious by the cult of militarism. He will surely avail himself of every opportunity to catch both the clam and the kingfisher. If that happens, it will be most unfortunate and tragic, not for India alone but for the United Nations and human decency. A Chinese proverb says : "Don't let your kinsmen feel pain and your foes feel hapiness." The present situation in India cause great anxiety to India's friends, but makes the enemies brag loudly in their broadcast. Therefore I make this appeal.

First I must appeal to my Indian brethren :

All of you know that I am a lover of India. I love and regard your country just as much as my own. I used to claim the privilege for myself of being half Indian and half Chinese. Your aspirations for the freedom and independence of India have all my sympathy and enthusiasm. In fact, your aspirations are also mine. But your present actions and movements, especially the ways and methods of your actions and movements such as looting shops, derailing trains, burning post-offices, raiding government offices, and killing government officials, are not at all desirable and advisable. So far as I understand, such actions and movements are not included in the program of the All India National Congress and such methods and ways of movements and actions are not only not sanctioned but hated by Mahatma Gandhi. Mahatmaji has declared several times that India should not embarrass the British and the United Nations in their prosecution of the war

against the Axis. He also said very often that India should sacrifice herself for a greater cause.

Now the present war is not merely a war between the British and the Germans. It is a war between the United Nations and the Axis. In other words, it is a war between the Democratic powers and the Aggressive Forces. It is a war between freedom and slavery, between justice and injustice, between good and evil, between morality and immorality, between humanitarianism and brutality. Therefore, India not only should not impede and harass the British and the United Nations in their effort in prosecuting the war, but also should join them to fight the Axis, especially the Japanese. For the Japanese have already knocked at the door of India and will be your most dangerous, ruthless and cold-blooded enemies when they get into your country. Of course, I quite understand your bitterness caused by the recent happenings in India. You say that you cannot fight with the British who have denied freedom to India; that until India is independent you cannot join the war with anybody or declare war against anybody; that this war is also merely a war among the hypocritical imperialists for their power, and the mastery of their colonies; and that if you join the war unconditionally at this stage it will only help the British Imperialists to perpetuate their grasp on India. If this is really the case and if the present war is really so simple, you are right to say so. But the problems in the present war are not so simple and the future of India will not be simple either. When the war is over and the United Nations have won it, India will surely be independent and free. There will be no power on earth which could

refuse the right to India to regain her independence and freedom, provided only India joins the war. The British cannot and will not, in any way deny or delay India's freedom and independence. But if, unfortunately, the United Nations lose the war, there will be no such thing as independence or freedom not only for India but for the whole world. There will be only the terrible tyranny of Germany, Italy and Japan, most probably of Germany alone. All the other nations and peoples will be trampled under Hitler's iron heel ; even Duce Mussolini and General Tojo will be only Herr Hitler's obedient jacks.

So I most earnestly appeal to you, my dear and respected Indian brethren, for the sake of India's own defence, for the sake of the United Nations' common cause, and for the sake of peace, justice and humanity ; you must cease the present mass movement against the British Government, and turn the present movement into a fighting campaign against the Japanese invasion. If you do not like, for certain reasons to join hands with the British, you can join the war shoulder to shoulder with the United Nations. There are United States troops in India. You may also join the war in various ways. If you do not all of you like to fight with the United Nations in arms, you can fight even non-violently by organising the people and giving them necessary information and instructions about the war, by telling the people about the danger of a Japanese invasion and training them how to resist it, and by doing nothing which may be considered harmful to the United Nations and helpful to the enemy. You must realise the ruthlessness and mercilessness, the atrocities and brutalities, and the

immorality and inhumanity of the Japanese Militarists. You must not listen to Japanese propaganda which is merely deceit and lie. You must not think of having a change of Master as Mahatmaji once said. If the Japanese ever come to be India's master, it will be worse for you, worse than any other imperialist power. You can easily see this from what the Japanese have done and are doing in Korea, Formosa and in occupied China. Moreover, you must not be disappointed and dismayed by the present situation. The future of India is very great, hopeful, bright and glorious. You have only to fight for it now by joining the United Nations in this war. My dear and respected Indian brethren, cease your present mass movement against the British Government, join the United Nations, and fight the aggressive Axis, especially the Japanese invaders !

Now, let me appeal to our great ally, the British :

For everybody's sake and for many reasons you must first declare India independent and free immediately, then form an Indian National Government as soon as possible. This is the aspiration not only of the Indian people but also of the peoples of the United Nations. Even your own British people, most of them, I dare say, have the same desire too. Perhaps only our common enemies would not like you to do so ; because if you declare India independent and free, their propaganda will be useless and they will lose their hope of getting the Indians on to their side. Otherwise, Hitler may cry loudly again and again : "If Mr. Churchill can set India free I will kneel down before him ;" the Japs may daily broadcast to the Indian people :

2

"The British would not give you freedom and we shall come to relieve you". !, therefore, most humbly and earnestly pray to you far-sighted British statesmen, to declare India free and independent immediately. Let Hilter kneel down before Mr. Churchill, let the Japs shut their evil mouths and may their day-dreams evaporate !

I say you must first declare India independent because this is the first and most urgent thing to do. This is what we call "Chen-Min", in Chinese, meaning to rectify names. Once the greatest Chinese saint Confucius was asked by his disciple Tsu-Lu what he would do first if he had to administer the government. Confucius answered : "First, I would rectify names." He again said : "If names be not rectified, words will not be in accordance with the truth of things. If words be not in accordance with truth of things, affairs cannot be carried on to success." When you declare India independent and free, the name of India and the present war will be immediately rectified, and the present deplorable situation of India as well as of the war will be entirely changed for the better. Then you can very easily form an Indian National Government. To declare India independent and free does not need much time. But to form an Indian National Government takes a little more time. Still I hope you will accomplish this work as soon as possible. For the Indian National Government will help and join us to carry on the war against the Axis. The sooner this Indian National Government be formed the better will it be for us all. By declaring India independent and free, you will lose nothing ; by forming an Indian National Government, you will get everything not only for yourselves but also for the United Nations.

You may say that you have promised India freedom and independence already, but this is not the time to declare it; and that you are ready to grant India self-Government, but until the Indians themselves settle their internal quarrels you cannot do it. If we only think of one side and look at it from one standpoint, it is quite right to say so. But if we also think of the other side and look from the other standpoint, we shall have quite a different view. I am fond of quoting proverbs. Another Chinese proverb says: "The onlooker is always more clear than the man who is inside the affair." As an onlooker and outsider as well as a well-wisher, I think this is the best and most favourable time to declare India independent and free. This is a golden opportunity to declare India independent and free. For the desire and demand for India's freedom and independence has never been so eager, so great and so urgent. You should not miss this golden opportunity. If you declare India independent and free just now, you will not only gain the heart of the 400 million Indian people, but also obtain the praise, enthusiasm, appreciation and admiration of the United Nations. You will not only win the war but will write a glorious page in the history of mankind. When you declare India independent and free, the Indians will naturally settle their internal quarrels and come together to form a National Government. Although there are discordancies and controversies among the different sections and Parties in India, the desire and demand for India's freedom and independence are the same everywhere. Even if the Indians cannot settle their internal quarrel and form a National Government after your Declara-

tion, the blame and fault will be theirs not yours. Then you have done your duty and justice is on your side, your Government will remain here, and it will only increase your dignity and strengthen your hold on India.

There is no need of fearing that, when India becomes independent and free and has her own national government, she may make peace with the Japanese, or she may not join the war, or she may oppose the United Nations to carry on the war in India. It will be exactly the opposite. When India becomes independent and free, she will totally and whole-heartedly join the war with us. The Indians will neither make peace with the Japs nor oppose the war to be carried on in India. For the All India National Congress and other parties have declared more than once that if they have their independence and freedom they will join the United Nations and fight the Axis at all cost. It was because they had not got their freedom and independence, they said, that they could not join the war. We may not believe in anybody else but we must believe in the sincerity, the honesty, the truthfulness and the sublime personality of Mahatma Gandhi. We may not trust other people but we must have trust the zeal, the eagerness, the great effort and enthusiasm of Pandit Jawaharlal Nehru to fight against the Italian Fascists, the German Nazis and the Japanese Militarists. As a matter of fact the Indians also cannot make peace with the Japanese or oppose the war even if they liked to do so. For the power is still in your hands and the Uuited Nations troops are here. But if they cannot get their independence and freedom they will be sorely disappointed and may despair. Great dis-

appointment and despair may compel them to do anything and everything to harm not only the British authorities but also the common cause of the United Nations.

Again, you need not also fear that when India becomes independent and free you will lose your advantage, profit and benefit in this country. It will again be just the contrary. You will not only lose all these things but will gain more and more. The truth is that human feelings are reciprocal and mutual, and the natural law is relative and respondent. When there is a sound, there must be an echo ; When there is an action, there must be a reaction ; when there is a movement, there must be a response ; and when there is a cause, there must be an effect. So far as I know, most of your intellectuals and scholars do not read much of other Chinese philosophers but like to read Lao-Tsu. If you statesmen also read Lao-Tzu, you will understand all the things I have said above. It is a very small book, only about five thousand words in Chinese and there are several English translations. So you can read it very easily. Lao-Tzu told us : "The more you do for others, the more you will gain." He said again : "If you want to gain it, you must give it first." Again he said : "If you want to hold it, you will lose it." The Indian people are a very philosophical and sensible, hospitable and benevolent, friendly and thankful people. If you give them freedom and independence, they will surely reciprocate your kindness, your goodness, and your greatness. So also will be your benefit, your advantage and your profit. Then neither Hitler nor Mussolini nor the Japanese can break the link between your two

great nations. Nor can they interfere with your benefit, advantage, and profit in India. But it will be better for you not to think in those old terms, Dominion, Autonomy and Self-Government. Let India be completely independent and free, make her your equal and true ally. After this war, there must be a great Union of all the free nations ; there should be no Empire either like the old German, Italian and Japanese or as the French, the Dutch or your own Empires. It will bê very good for you to take the lead and start this movement now in India. If you can take the lead and start this movement just now in India, you will surely be crowned with success. And the whole world will really bow down to you.

Moreover, you have declared again and again that you and the United Nations are fighting this war for freedom, for peace, for justice, for democracy and so on. How can we deny the very freedom to India whose population consists of one fifth of the whole world ? If such a great number, as the Indians are, do not join us or unfortuanately side with the Axis, how can we be sure to win the war ? Even if we can win the war without setting India independent and free, what will be the significance of the war ? To fight to win the war or to defeat the Axis is not enough for us. We must fight and destroy the very cause of war. Hitler might have thought that if the British could dominate such a large country as India in Asia, why we Germans could not dominate such small countries as Austria, Czecho-Slovakia, Poland etc. in Europe ? Therefore Hitler said at the very beginning of the war: "If Mr. Churchill can set India free, I shall kneel down before him." The Japanese might think that if Great Britain could

rule such a great nation as India from so far away, why could not the Japanese conquer China and thereafter the whole of Asia ? So the late TANAKA made his world-famous "Memorial". Of course the real cause of the war is not due to your domination of India. But by setting India free and independent, you will break the excuse and pretext of the Axis for their aggression and thereby remove one of the causes of war. At least you will set a noble example to them and relieve your own responsibility for causing further wars. Until the cause of war be removed, there will be no peace, no freedom, no justice ; even after this war. Therefore, I most earnestly and humbly appeal and pray to you men of England, for everybody's sake and for many reasons, to declare India independent and free, and to form an Indian National Government, enabling the Indian people to join the war totally and wholeheartedly and make a speedy end of the Axis menace as soon as possible.

The above appeal to both, my dear and respected Indian brethren and our great and honourable ally, the British people, comes from the depth of my heart. It is from my conscience that I appeal to your conscience. As an admirer and lover of you both, my words are very frank and simple. I hope you will not misunderstand me. Anyhow, I must wish you both well and pray for peace and an earliest settlement between you both !

TAN YUN-SHAN

Cheena-Bhavana, Santiniketan
Sept. 24. 1942.

II

SINO-INDIAN RELATIONSHIP

The history of Sino-Indian relationship is old and immemorial. Ancient Chinese Records show that as early as in the Chou period (1122-246 B. C.) communications existed between India and China.

According to a book called *Fu-Tsu-Li-Tai Tung-Tsai*, (A General Record of Buddha and Patriarchs in all Ages), a History of Buddhism, during the years of King Mu of the Chow Dynasty (1001-945 B. C.), a Deva came from the Extreme West (i. e. India). This Deva, it was believed, could turn hills into rivers, rivers into hills, transform cities and towns, enter into water and fire, go through metal and stone, in short, he was credited with every kind of supernatural powers. The King respected him as a saint and built a middle Paradise to accomodate him.

Another Chinese book *Fu-Tsu-Tung-Chi*, (Records of the Lineage of Buddha and Patriarchs), a History of Chinese Buddhism, stated that in the 4th year (268 B. C.) of the King Cheng of the Chin State, eighteen monks headed by one Shih-Li-Fung (Sribandhu) came to China from the "Western Region" (India). The King disliked their strange habits and put them into prison. In a little while, a Diamond-spirit broke the prison gate into pieces and let the prisoners out. The King was then very much frightened and sent the monks away with great respect and politeness. For at that time the condition of the State was not favourable ; the monks could not be kept and worshipped in the country. The same book

also recorded that the Indian sage Kasyapa Matanga told Emperor Ming-Ti (58-75 A. D.) of the Han Dynasty (206 B. C.—219 A. D.) : "In the past, King Asoka built eightyfour thousand Pagodas for storing the Relics of Buddha, nineteen of which were within the country of China."

Other Chinese accounts of a similar nature bring the same evidence of contact between the two countries. But they are too numerous to be enumerated here.

In the ancient literature of India too there are numerous references to China, the Chinese people and things Chinese. Among the oldest and the most important texts is the Mahabharata, in which we find China, its people and things Chinese frequently mentioned.

R. Mookerji in his book *A History of Indian Shipping and Maritime Activity* has mentioned that during the seventh and sixth centuries B. C. there were Indian merchants settled in the seacoast of China. The German scholar, Prof. Herman Jacobi, in course of his researches found out that during the reign of Chandra Gupta in the 4th century B. C., his Minister wrote an important book in which it was mentioned that Chinese silk used to be imported from China into India.

All these Records and references prove that contacts between India and China started as early as two to three thousand years ago.

People, however, generally regard the Yung-Ping tenth year (67 A. D.) of Emperor Ming-Ti of the Han Dynasty, when Buddhism was officially received by China and the Emperor himself accorded the religion and the two Indian missionaries, Kasyapa Matanga and

Dharmaraksa or Gobharana, his royal welcome to the capital Lo-Yang as the formal if not the first beginning of Sino-Indian relationship. But actually the intercourse between the two nations has a much longer history before the official welcome given to Buddhism and the Buddhist missionaries.

Since the formal introduction of Buddhism into China, hundreds of Indian missionaries went to that country to preach the gospel of Lord Buddha and thousands of Chinese monks and scholars came to India to study the Buddha Dharma in frequent and unbroken succession. They met each other with love and respect. They exchanged their greetings and gifts just as noble friends would do. They never harboured in their mind any insincerity or unfriendliness towards each other. They had never the least idea of personal advantage and dis-advantage. Their motives and actions, their thoughts and deeds, were purely religious and cultural. It was these missionaries, monks and scholars, both Indian and Chinese, who, through their stupendous work and labour, created such great, wonderful, intimate and lasting relationship between our two great nations in the past. We can never have enough of these scholar-saints.

Unfortunately, this Sino-Indian relationship later on relapsed into forgetfulness, on account of the vicissitudes of life and changes in circumstances of the two nations. For the last few centuries, the path between India and China had been dimmed by deep darkness and was covered up with accumulated dust of indifference. Nevertheless, from a spiritual point of view, our national love and sympathy for each other have never ceased, though the formal relationship had been

severed for centuries. As soon as opportunity arose, we were always ready to take hold of it and to renew the sweet ancient bond. The Meeting of Brothers, when it took place, was marked by the same mutual love, profit and respect as in those ancient days.

The next renewal of contact between the two cultures, began in recent times and the credit goes to the Poet, Rabindranath Tagore, our beloved Gurudeva. The visit of Gurudeva to China in 1924 marked the resumption of the old Sino-Indian relationship. The impression he created among the Chinese people during his sojourn in China was not inferior to that of the Indian teachers and missionaries who had preached the Indian religions and philosophies in that country in the past. The Chinese people generally regard Gurudeva Tagore and Mahatma Gandhi as modern Buddhas or Bodhisattvas of India. It was due to their inspiration that I my humble self initiated a movement to organise the Sino-Indian Cultural Society in both the countries, India and China, in 1933 and 1934 respectively with the object of linking up once more the civilizations of the two countries, to interchange our cultures, to cultivate friendship and fraternity among our people and lastly to work for universal peace and world unity. The Visva-Bharati Cheena-Bhavana was the first offspring of the organisation called the Sino-Indian Cultural Society, both of which have now become not only "a symbol of living contact between China and India" as Gandhiji said but also links of love and friendship between our two peoples.

Later on, the visit of Pandit Jwaharlal Nehru to China in 1939, the visits of the Chinese Buddhist Missions led by the late Venerable Tai-Hsu and the

Chinese Goodwill Mission led by the late Dr. Tai Chi-Tao to India in 1940, all added great impetus to the cultural, religious and friendly intercourse between the two countries and rendered excellent service to the cause of Sino-Indian relationship. Lastly, the historical visit of the Generalissimo and Madame Chiang Kai-Shek to India in 1942 opened a new page of Sino-Indian history. For it was the first time that a head of the Government of China officially visited this country.

Looking over the history of all the nations in the world, we can hardly find any other two nations that have such great, wonderful, old, intimate and unique relationship. There have been more commercial exchanges, more social associations, more diplomatic intercourses, more political and military relations between other countries ; but our Sino-Indian relationship was and is purely cultural and religious, an ideal exchange between groups of men inspired by the highest ideals of life.

The most signifiicant aspect of Sino-Indian relationship is that being good neighbours and friends for thousands of years we have never had any quarrel or dispute, conflict or controversy, struggle or strike, not to mention war. This can serve as an excellent example of human relationship and international intercourse to all other nations especially in the world of to-day. The world has much to learn from India and China.

Recently many friends and others have been worrying about Sino-Indian relationship due to the political changes in both the countries. I am often asked questions like these : "What is the real nature of the new Government of China ? What will be their policy of dealing with culture and religion ? What will be

their attitude towards India ?" Some friends have even asked about the Sino-Indian Cultural Society, the Visva-Bharati Cheena-Bhavana and my humble work and mission in the future.

To the former questions, I can hardly say anything, for I am not a politician nor a member of the Government, a partisan of any political party. To the latter questions, I need not say any thing except this : The Sino-Indian Cultural Society is entirely a cultural and non-political organisation. The Visva-Bharati Cheena-Bhavana is an integral department for Sino-Indian research studies in the world famous International University of Visva-Bharati. It has nothing to do with politics and is not a Government concern. Any and all Governments can help it in its work and development, but the help given must be for cultural purposes and not for any other ulterior purposes and without any political or other motive.

As regards myself, I can only say this : My humble mission is above any and every politics. It is for universal love and peace, for human brotherhood and fraternity, as well as for world unity and harmony, mainly through Sino-Indian cultural intercourse and co-operation. I have devoted my life to this work and have sacrificed everything for this purpose. I have built up the Sino-Indian Cultural Society practically from nothing and also helped in the establishment of the Visva-Bharati Cheena-Bhavana entirely in my personal capacity. I shall carry on my mission and continue my work as usual and with the same devotion. I would not care for anything else and would not worry about anything else.

But one thing that I can and must definitely say is

this : Whatever may be the political changes in the two countries, India and China, our Sino-Indian relationship will remain the same. Superficially it may cease to function for sometime. But the spirit of our Sino-Indian relationship will always be there and it will not only revive but renew itself whenever chance arises. Since the formal introduction of Buddhism from India into China, there have been political changes of eighteen dynasties, six big and long ones and twelve small and short ones, in that great country excluding the Republic of China. There were no less, if not more, political changes during the same period in India, too. Nevertheless, our Sino-Indian relationship, our love and sympathy with each other were always there. Our friendship and affection for each other were always there. Our regards and respects to each other were always there. The link that we have renewed will remain.

It is my sincere hope and prayer, my firm belief that the New India and the New China will not only keep and maintain this wonderful and unique tradition of good fellowship, but also try their best to develope and enhance it in every possible way, not only for the benefit of our two countries but for that of the world at large. The future peace and unity of the world, the happiness and prosperity of humanity will mainly depend on the co-operation and collaboration of our two great peoples. Surely, not by bullets and bombs shall humanity advance.

That illustrious son of modern India, Pandit Jawaharlal Nehru, the Prime Minister of the Indian Central Government and President of the Visva-Bharati and the Sino-Indian Cultural Society of India, following

the footsteps of Mahatma Gandhi and Gurudeva Tagore, has already taken the leadership in this noble task of bringing the two great nations together. The revered President of the Republic of India, Dr. Rajendra Prasad and his friends and colleagues Shri Rajagopalacharia, Sardar Patel and others are also following the same footsteps. That is a happy sign to say the least. Let us pray :

Long live India !
Long live China !
Long live Sino-Indian Relationship !

TAN YUN-SHAN

Visva-Bharati Cheena-Bhavana
Santiniketan, 10-8-1950

Works By Prof....Tan Yun-Shan

A. IN CHINESE

1. On the Seashore (Poems) : Canton, China, 1930.
2. On the Indian Ocean (Poems) : Canton, China, 1931.
3. World Calendar And Calendarial Revolution : Nanking, China, 1931.
4. Travels In India : Nanking, China, 1933.
5. Rambles On India : Shanghai, China, 1935.
6. Indian Home Rule : (Translation of Gandhiji's book) : Shanghai, China, 1935.
7. Records Of Six Great Buddhist Sacred Places Of India : Shanghai, China, 1935.
8. Saint-Philosopher Gandhi : Nanking, China, 1936.
9. Saint-Poet Tagore And The Sino-Japanese War : Chungking, China, 1939.
10. The Sympathy Of Indian People Towards China In Her Struggle For Freedom : Chungking, China, 1939.
11. Lectures on Modern China : Chungking, China, 1939.

B. IN ENGLISH

1. Cultural Interchange Between India and China (Pamphlet) : Santiniketan, India, 1937.
2. Buddhism In China To-day (Pamphlet) : Santiniketan, India, 1937.
3. What is Chinese Religion ? (Pamphlet) : Santiniketan, India, 1937.
4. Modern Chinese History : Andhra University, Waltair, India, 1938.
5. India's Contributions To Chinese Culture And Chinese Studies In India (Pamphlet) : Santiniketan, India, 1942.
6. My Dedication To Gurudeva Tagore (Pamphlet) : Santiniketan, India, 1942.
7. The Visva-Bharati Cheena-Bhavana And The Sino-Indian Cultural Society (Pamphlet) : Santiniketan, India, 1944.
8. Modern China : Kitabistan, Allahabad, India, 1944.
9. China, India And The War : China Press, Calcutta, India, 1944.
10. China's Civilization And The Spirit Of Indian And Chinese Cultures (Pamphlet) : Santiniketan, India, 1949.
11. Inter-Asian Cultural Co-operation And Union Of Asia (Pamphlet) : Santiniketan, India, 1949.
12. Ahimsa In Sino-Indian Culture (Pamphlet) : Santiniketan, India, 1949.
13. An Appeal To Conscience And Sino-Indian Relationship (Pamphlet) : Santiniketan, India, 1950.
14. Ways To Peace (Pamphlet) : Santiniketan, India, 1950.

Sino-Indian Cultural Society Publications

(A)

I. SINO-INDIAN BULLETINS

No. 1. SINO-INDIAN CULTURAL SOCIETY ... ... Price -/4/-
No. 2. VISVA-BHARATI CHEENA-BHAVANA ... ... Price -/4/-
No. 3. VISIT OF PRESIDENT TAI CHI-TAO & THE CHINESE GOODWILL MISSION ... ... Price -/4/-

II. SINO-INDIAN PAMPHLETS

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